THE PACIFIC

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A religious and family paper

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Our Ever-Present Lord.

The thought that our Lord is with us every moment of our lives is a very precious one. What a miserable lot would be ours if we could only have access to him on the Sabbath! But thank God it is not so! He is just as near us in the midst of our humble, daily toil as he is when we are worshipping him in the sanctuary. It is when we are vexed with the cares and anxieties of daily life that we need him the most, and just here is where, if we will, he becomes the most precious to us.

Have you ever stopped for a moment, when almost overcome by some perplexing daily duty, and sent up a word of prayer to your Lord for wisdom to properly perform your task? If not, then you have missed one of the most blessed privileges that the Christian may enjoy.

Every child of God knows that there is such a thing as "grace to help in time of need," but we can only begin to comprehend the wonderful power of his grace when we strive to realize every moment of every day that he is close beside us every step we take, and is "an ever present help" in every duty that we may be called upon to perform.—George D. Gelwicks, in the New York Observer.

To have an enemy in your power, and decline to make use of your advantage, is to display the magnanimity of your Lord.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 12, 1903

HIGHER TESTS.

"Dream not of helm and harness
The sign of valor true;
Peace hath higher tests of manhood
Than battle ever knew."

The presence of the Rev. G. Campbell Morgan at the Pacific Coast Congregational Congress in Seattle from the 7th to the 18th of May will attract to that city at that time other than Congregationalists. The Rev. Dr. N. D. Hillis of Brooklyn, New York, now filling the pulpit made forever famous by Henry Ward Beecher, and the Rev. Dr. A. H. Bradford, the present Moderator of the Congregational National Council, will be additional attractions. The proposed visit of Drs. Hillis and Bradford to California after adjournment of the Congress at Seattle, will afford opportunity for them to be heard hereabout, not only in Congregational circles, but more widely. Already there is demand for them at our great educational centers, and as servants of one Master under whose banner all Christian denominations are working it is evident that they are to have everywhere a hearty welcome. Dr. Hillis' years of service in Presbyterian ranks before his entrance upon work among Congregationalists have made him many acquaintances and admirers therein, and his published sermons and addresses, able, brilliant and popular, have brought him into touch with the whole Christian world.

The coming of the Rev. Dr. Henry Van Dyke to California in a few weeks, for the purpose of giving the annual lectures on the Earl lectureship foundation in Pacific Theological Seminary at Berkeley, will be hailed not only by Congregationalists and Presbyterians but as well by all evangelical denominations. For years Dr. Van Dyke was a prince among preachers; and now at Princeton in an educational capacity he exerts an influence no less commanding. Born at Germantown, Pennsylvania, in 1852, he was graduated from the Brooklyn Polytechnic Institute in 1869, from Princeton College in 1873, from Princeton Seminary in 1877 and from the University of Berlin in 1878. His first pastorate was with the United Congregational church of Newport, Rhode Island, from which place he went to the Brick Presbyterian church, New York, in 1883, where he remained until 1900 when he became Professor of English Literature in Princeton University. As preacher, teacher and author, Dr. Van Dyke stands at the forefront. He is one of the men of today as well as one of the men of tomorrow. Pacific Theological Seminary is to be congratulated in that it has secured him for its series of lectures this year, and the general public hereabout in that there is to be opportunity for hearing him there and elsewhere.

The Pacific Coast is to be highly favored this year with the presence of men of prominence in the religious world. No sooner will the Congregational Congress at Seattle have closed its sessions than the General Assembly of the Presbyterian Church of the United States will meet in Los Angeles. A large attendance at this gathering is anticipated, and preparations are being made accordingly in the queen city of our South land. In addition to the ministers and laymen, who will come as members of the Assembly—many of them men of marked prominence in affairs religious and secular—there will be many others who will come at that time for a visit to this part of our common country, brought into special notice of late because of its relation to the Orient and the changes and developments in those lands beyond the sea. By the time the Assembly, which is to meet in Los Angeles, shall have closed, the members of another will be traveling from all parts of Canada, to sit in session at Vancouver in British Columbia. This is the General Assembly of the Presbyterian Church of Canada, a large and representative body, composed of ministers and laymen from that church, which is doing more for the evangelization and Christianization of the Dominion than any other religious organization. May God give to all of these religious gatherings on our Coast this year such a baptism of the Spirit that there may come a rapid advancement of the work of the Kingdom wherever their influence may be exerted! Much does the world need the coming of the King.

At the suggestion of the Rev. G. Campbell Morgan the people of St. Louis have subscribed $100,000 for the construction of a tabernacle which will seat 5,000 per-

sons and in which evangelistic services will be conducted for six months during the Louisiana Purchase Exposition in 1904.

DECISION DAY.

Occasionally a special day is observed in many churches and Sunday schools as "Decision Day." Such a day marks the beginning of every Christian life. It is an exceptional day; there was none like it among the days that went before, and there will be none like it in all the days that shall come after. The soul's inertia is broken up, and "things take a turn." A new impulse presses upon heart and conscience and a new direction is given to the will. Be the inward revolution accompanied by storm or calm, and be the outward signs visible to others at the time or not, "the old things are" indeed "passed away; behold, they are become new."

But this day of spiritual crisis and change does not so stand apart from other days as to be in no vital relation to them. It is a link in the chain of days. The steps leading up to its critical moment of self-surrender, of humble acceptance of the grace of God in Christ, were laid in events and experiences of days that preceded—days when parents taught the child and strove with God in prayer; days of the Holy Spirit's illumination and tender constraint; days of self-discovery, of deepening conviction, of alternating hope and fear; days of willfulness, shame and self-reproach; days when duty shone like the sun, and grace allured, and sin was seen to be exceeding sinful. These experiences determine the acts of "Decision Day," and the decisions of that day give direction and meaning to the experience of all subsequent days.

The day appointed will therefore be a real "Decision Day" only for those who are at that time prepared by human teaching and divine influence for the supreme act of the soul by which the currents of the life are changed. The act cannot be forced. One may not always know in advance who is ready to take the final step, and so the invitation and appeal should be general. But parents and teachers ought to be sure at least that they have done what in them lies to make the truth of the gospel plain, to dispel false hopes, guard from self-delusion, rouse the conscience and convince the reason, and thus prepare the way of the Lord to whom alone belongs the power to regenerate the soul. Let due preparation be made for "Decision Day," and the Spirit of God will make it the birthday of many souls. With what care ought we to watch for the signs of spiritual awakening and employ all possible means to guide inquirers to the Christ who saves! Do we carry them on our hearts as a precious burden? Do we use plainness of speech? Do we point out the pitfalls? Do we discriminate motives? Do we magnify God's holiness in salvation, and do we manifest real concern that men, in seeking their welfare, shall not ignore the sovereign rights of Jesus Christ and unwittingly trail in the dust the things he holds most dear?

Let us be careful, too, lest we give any the impression that this year of grace has but one "Decision Day," as it has but one Fourth of July and one Easter. Let us keep the old truth ringing clear, "Now is the accepted time, now is the day of salvation."

A LOST OPPORTUNITY.

Not many weeks ago Mr. John D. Rockefeller had an opportunity as a business man of setting an example which would have stood for better things in the business world, the good influence of which might have been immeasurable. At the time when there was a great scarcity of coal and the people turned to oil as a substitute, Mr. Rockefeller and his associates advanced the price one cent a gallon in barrels and two cents in cases, which made the advance to retail purchasers much more than that. So far as we have been able to learn there was no increase in the cost of the raw product nor in the expense incurred in preparing the oil for the market. It is not surprising that people talk about the gifts which they are making to the University of Chicago and to other worthy enterprises through the medium of John D. Rockefeller. From a business standpoint, as business goes very frequently today, Mr. Rockefeller's course is justifiable. The question is, "Is such a course in harmony with the teachings of Christ?" It is with these teachings that all transactions in life, in the business world as well as elsewhere, must be squared. We do not believe that the action of Mr. Rockefeller and his associates in the Standard Oil Company was in accord with those teachings. We accordingly believe that he who controls the affairs of that great corporation and monopoly failed in one of the grandest opportunities of life. It was a testing time and he failed in the test. We sometimes hear the expression "business is business," or, "this is strictly business," the thought in each case being that in the transaction each man must look out for himself and that no favors are to be expected. But business is more than that; business is the Lord's business. And this old world with its burdens and sorrows of the present, with the struggle through which its millions are going in order to find better conditions in life, needs to have a profound impression of the truth that the use to which men may put their wealth will never justify the means or methods by which they accumulate it. But John D. Rockefeller is not the only business man who has lost a great opportunity during recent weeks; and it is coming to be seriously questioned by many sober, thoughtful people whether as business is conducted today the fair thing can be done between man and man. This one thing is evident: If the competitive system is to endure there must be infused into it more of the spirit of Christ. Men must not go on missing such grand opportunities as the one herein mentioned. They must think less of the things of self, more of the things of others. And until this spirit shall prevail widely there can be nothing better under any industrial system.

The Pacific Coast in Brief.

Tacoma has 63 organized churches and 17 missions.

Seattle has more idle men this year than last. Many lumber camps are closed because of lack of cars to ship the product.

Tacoma boasts of a citizen who became a father a few days ago at the age of 81. It will take some years to show whether there is good reason for boasting of that.

During the last three years Everett, Washington, has increased in population from 7,000 to nearly 21,000. Everett bids fair to be the manufacturing city on the Sound.

Manitoba wheat and Minneapolis flour is being shipped from Seattle to Australia in cargo lots by G. W. McNear of San Francisco, who is the first at that venture in that city.

A local option bill has been introduced into the Oregon legislature and is being earnestly championed. It it passes a majority vote of the municipalities will decide the question of the sale of intoxicants.

The Ledger takes pride in the fact that a breakfast food familiar from one Coast to the other, will be sent out from Tacoma soon by the car load to all parts of the country with the name "Tacoma" on every package. Matches and starch of Tacoma make and stamp are to go out also. These new factories will advertise that flourishing city, it is said, as those now in existence do not.

The celebration at Portland in 1905 of the centennial of the Lewis and Clark expedition to the Oregon country will be of benefit to the entire Coast. The probabilities are that it will begin in May of that year and continue for six months. The railroads will give a rate low enough to draw a large number of visitors from the East. Some of the exhibits at the Louisiana Purchase Exposition at St. Louis in 1904 will be brought to Portland.

For the maintenance of a permanent channel at the mouth of the Columbia river the government will begin soon the expenditure of $3,715,000. The present jetty will be extended two and a half miles. Should this fail to give a permanent channel 40 feet in depth, another jetty will be constructed on the north to operate with the extension on the south. It is an expensive work, but the Columbia is one of our mighty rivers, extending for hundreds of miles into some of our richest territory; and the end will justify the means.

The Overland Monthly for February contains the first of a series of articles on "The Builders of California." The first article covers the period of discovery on down to the coming of the Franciscans. One of the illustrations pictures the monument at Monterey which represents Junipero Serra stepping from his boat with Bible and curcifix in hand prepared for his noble work among the natives of that region. The next paper will treat of the mission building, the Pueblo life and of the pioneers who came previous to the discovery of gold in 1849.

The Examiner lays on the Union Iron Works the blame for the failure to secure in this city the construction of the new battleship. Other daily papers are—shall we say discreetly or indiscreetly?—silent. A News Letter staff writer, with the usual courage of that paper, refers to Roosevelt's statement that labor troubles here would delay the work, and continues: "It is an unpalatable pill to swallow, particularly as it is a much deserved one. It may have a curative effect, unless the labor unions are even more inimicable to their own interests than I think they are."

United States Senator Turner of Washington, whose term expires soon, is planning to devote himself to the construction of a railroad to connect with the Canadian Pacific and give that great trans-continental road entrance into Spokane. In all probabilities Mr. Turner can serve the people of Washington in that capacity as well as in the United States Senate. This connection with the Canadian Pacific is one of the enterprises which will lay foundations for making Spokane to all that northwest region what Minneapolis and St. Paul are to the vast regions surrounding them.

Last week was an unfavorable time for reading that handsome illustrated souvenir which was compiled and published under the direction of the Oakland Board of Trade, especially by persons who had to get up early and while the ground was white with frost start out for the trip to San Francisco. "Free from frosts in winter," is one of the statements. We have before this called attention to that other misstatement, "not visited by tempests or fogs." The book is a handsome one, and if an edition were printed with those misstatements omitted it could be distributed with much resultant advantage to the city of Oakland. The plain truth about Oakland is alluring. It is an attractive city, its climate is good, and its prospects are second to those of no other city in California.

The book entitled "San Francisco and Thereabout," issued by the California Promotion Committee, is having large circulation. It is reliable in statement, beautifully illustrated, and will be found very suitable to send to Eastern friends and acquaintances to give them information concerning this city and its surroundings. It describes not only the San Francisco of the present but also of the past, several historical chapters going back to the coming of the padres of St. Francis, the days of the Argonauts and of the bonanza kings. Sketching the years between that early period and the present the book presents a community of nearly a half million people, with a county of rare productiveness back of it and the great Pacific sea before it, standing on the threshhold of almost boundless commercial opportunities.

The Oregonian earnestly advocates the building of a portage railroad around the dalles of the Columbia river so as to make that the great wheat shipping route for Eastern Washington. With that obstruction existing, such prices can be charged by the railroads as will allow a profit on the hauling of wheat over the Cascade mountains to Puget Sound. The O. R. & N. which runs down the south side of the Columbia could afford a lower rate than the Washington roads, but such are its relations with the other roads that it dare not make such a rate. The construction of this portage the Oregonian regards as necessary if Portland is to secure the trade of the Columbia river basin. Otherwise it realizes that the north part of that basin will be attached commercially to Puget Sound, and Eastern and Southeastern Oregon to San Francisco. Harriman is held in Oregon as favoring San Francisco to the detriment of Portland.

There are California people who are of opinion that it rains nearly all the time in the Puget Sound country

during the winter months. But during the month of January this year the rainfall was only 3.12 inches in Seattle. There was at least a sprinkle of rain on nineteen days, and twenty-two days were cloudy, six partly cloudy; and only three were bright and clear. This of course, is not like sunny California; but during the winter there is much fine weather in that north country. The annual rainfall at Seattle is from 35 to 40 inches; at Port Townsend it is from 15 to 20 inches. The thermometer registers lower than it does here, but in January this year the lowest was 30 degrees above zero. The summer climate on the Sound is better than our San Francisco climate. The Olympic mountains intervening for seventy-five or eighty miles give protection from such cold ocean winds and fogs as are experienced here for several months in the summer.

The Bystander.

Lyman Abbott and His Critics.

Dr. Abbott has the faculty of drawing fire from the enemy. In this respect he bears a striking resemblance to Henry Ward Beecher.

He seldom speaks without evoking criticism and often from unexpected sources. Dr. Robertson Nicoll, editor of the British Weekly, classes him with Baur, Strauss, Renan and Matthew Arnold. Dr. James Burrell of the Marble Collegiate church, New York, says: "If there is such a thing as infidelity Dr. Lyman Abbott stands for it." What has Dr. Abbott been saying that such charges should be made against him? In reply to a question sent to the Outlook bearing upon the Christian life Dr. Abbott gives some sound advice in language intended to be understood by the average man. Among other things he says: "I advise you, then, to forget yourself and think only of your duty. Do what Christ bids you to do, regardless of the question whether he gives you peace for doing it or not. Read the sermon on the mount and then try to live it. Let your light so shine." Do you know or can you find any darkened home? Go into it and carry the illumination of a bright and cheery presence. "Love your enemies." Do you know any one who has done you an ill turn? Study how you can do her a good turn. Give the whole of your mind to doing each time the duty which lies next to you. * * * If you have peace be glad of it. If you have no peace, go on just the same resolved to show yourself, the world, and your Master how loyal you can be to your own life, to your fellow men and to him." In reply to many attacks, such as Luther made against the epistle of James, Dr. Abbott said: "My faith in God as the All-Father in Jesus Christ as the Son of God and the Redeemer of the world, in the Bible as the record of the revelation of God, in human experience culminating in the life and teachings of Jesus Christ as revealed in the four gospels, and the progress of the human race under the guidance and inspiration of God toward that universal brotherhood which is the culmination of all history, has been often repeated by me in some sermon, article and volume." A man who preaches such doctrine should not be called an infidel by his brethren in the ministry. Sometimes the remedy for heresy is worse than the heresy itself.

The Small Boy in the Big City.

He was a bright faced lad of about eight years and he took his seat in the street car at the ferry with a look of wonder in his eyes. "See," he said to his father, "there goes a car without horses." "Yes, my son," said his father, "that is a cable car." Then turning to his parent he said, "There are millions and millions of people in San Francisco, and I always thought it was no larger that Cordelia," and the little fellow looked with amazement at the passing throngs now and then dodging from the window fearful lest some horse would poke his nose through the glass. This was the boy's first visit to a great city. He was innocent of its vices and miseries, of its power and proportions, and as he rode up Market street, he was moving through a strange wonderland—a land that not even the fairies could have created.

How much, thought the Bystander, is the mind of man like the boy in the big city. How much there is we have not yet apprehended, and, with what modesty we should live and learn. Every new experience is a revelation of knowledge. To the mind of the child revelation was progressive. He knew more at Lotta's Fountain than he did at the Ferry. He knows more now than he did then. He will know more as a man than as a child. "When I was a child I spoke as a child, I understood as a child, but when I became a man I put away childish things." This is the testimony of the race, the witness of spiritual and mental experience. We are all children in a world whose mysteries we have not solved.

Plymouth Church, San Francisco.

It is a cause for congratulation that Plymoth church has secured a capable pastor in the person of Rev. J. C. Meserve, D. D., who enters upon his work in this city with every assurance of success. Plymouth church stands in the heart of San Francisco surrounded to be sure with a population not wholly devoted to Congregationalism, but which affords a splendid opportunity for a progressive church. Dr. Meserve is acquainted with the needs of a city church. His experience in London alone furnishes him with certain instruments of warfare which he is already using with success.

The Church at Sacramento.

The Bystander spent a most delightful day with the Sacramento church last Sunday. The congregations were large and bright men of affairs were earnest listeners. The evening service is enriched by the singing of a vested choir, a feathure introduced by Dr. Dickinson.

Rev. Mr. Preston of Iowa has been called to the pastorate, and begins work at once. Mr. Preston will find a great field of labor in Sacramento, one that will test his strength as preacher and pastor.

The people are preparing to give him a warm welcome. Church and pastor have never met but it is confidently expected they will unite in a long and prosperous pastoral relation.

The Seattle Congress.

The preliminary program of the Pacific Coast Congregational Congress shows an immense amount of care and attention on the part of the committee to whom is entrusted the duty of preparing it. Certainly it is as full of meat as a California olive, and will doubtless prove as palatable. It includes education, Christian nurture, the church and journalism, preaching, foreign and home missions, theology, the sociological and practical and last but not least, Congregationalism. All this "sumptuous repast" is to be seasoned with the instructive eloquence of Campbell Morgan, Dr. Bradford

and Dr. Hillis. It is a question whether a discussion of the place of Greek in modern education, the possibility of eliminating the higher sanctions of life from education and some topics under the head of theology as e. g., the permanent and the transcient in theology, the place and influence of naturalism in the theology of today and evolution and revelation, will virtually touch our Pacific problems. No doubt these themes of general significance will be illuminated by men capable of bringing them home to our local churches.

The Congress promises to be the most notable ever held in the West, and the program registers the high water mark of western religious progress.

The topics touching the missionary activities of the church are especially rich and suggestive. Paul and Peter Barnabas and James did not have such a list of themes to make speeches about in that first Congregational congress in Jerusalem when circumcision seemed to be the main subject of debate. The world has changed since then.

Most programs are overloaded and the Seattle program is not an exception. It will be impossible to sit through such a meeting without getting intellectually stuffed. Unless the Moderator conducts it on strict schedule time there will be numerous collisions. It is not distinctively a Pacific Coast list of topics, but will doubtless prove of great value to those who attend.

A Sheaf of Local Oratory.

It has been gleaned by M. Harr Wagner, and tied up artistically by the Whitaker & Ray Company, San Francisco. It is published in a volume of over 400 pages, with an introduction by J. A. Winans. Specimens of California eloquence are selected from men in all walks of life, including several preachers. The book in its binding, is a duplicate of "Modern Eloquence" by Reed. The portraits are not as perfect as they ought to be, and the selections might have been improved upon. It represents, nevertheless, some of the best utterances of some of the best speakers in San Francisco, and California. Whitaker & Ray have never done better work. The volume is to be sold by subscription and is worthy the consideration of every Californian who is interested in the contributions, to its intellecual life. Some of the speeches, to be sure, are over colored and over wrought, but on the whole we have reasons to be proud of our western speakers. The title of the book is "Notable Speeches by Notable Speakers of the Greater West."

ACORNS FROM THREE OAKS.

Aloha.

Welcome to Secretary Richards.

I think the history of our churches for the next decade is likely to prove that the retiring secretary of our Church Building Society has done no one single service more valuable to the cause he loves than in leading up to the selection of his successor Rev. Charles H. Richards, D. D. I have no private wire from Brother Cobbs resting chamber, but some "wireless telegraphy" seems to tell me that his justly influential voice has led the directors to select his friend and pupil whom he learned to love and trust at Meridian Academy, N. H. Others picture the new secretary as hymn writer, pastor and society officer. It is my pleasure to assure Coast comrades that this new leader and servant of one of our effective missionary agencies is a brother, a scholar, and a Christian gentleman they will increasingly love and trust on further acquaintance. I knew him at Yale as hall-mate, clubmate, society-mate, division-mate, classmate. I congratulate my friends, his associate secretaries in Boston, Chicago and San Francisco on a chief in whose benignant leadership they will rejoice. Please Mr. Editor put his picture in the Pacific. I am sure any of our churches struggling for aid in building temple or parsonage will approach him with more hope after looking on his kindly features. Committee of the Pacific Coast Congress please send this genial gentleman a special invitation to come and visit the domain he can help us win for our Master. Our Yale flag of blue and old Glory will both fly when "Charlie Richards" comes to Santa Clara county. Mr. Editor if this Yalensian welcome isn't hearty enough put some stimulating liquid under your linotype and start her off on her own hook. This sincere gladness for a good appointment is open. There's no secret grip between the brother and myself. We worked in the open at Yale.

Keeping a Vow Under Difficulties.

The gray that is the matter with my brain having taken a slant toward the C. C. B. S., this morning let me tell the most pathetic experience befalling me while it was my privilege to represent this useful society on our Coast. Visiting a little sea-shore village I found a little church I had never seen before at the lowest watermark. The refluent wave of a collapsed real estate boom had scattered members, disheartened scholars and left the once opulent senior deacon and Sunday school superintendent with his worthy family in genuine extremity for daily bread. Let me describe the situation for I have no sympathy with that over-booming of our beautiful and prosperous Coast, which leaves families stranded as this one was. California don't need fictitious booming. Washington and Oregon have basis for their prosperity. The deacon whom I visited "concerning the collection" due the C. C. B. S., was at his post in the dwindled Sunday school. Yet his family during the week were fishing from the wharf for food and grinding wheat at home in a coffee-mill. Their house was ambitious and handsome. Tears were in my heart and their eyes as I reminded them of the sacredness of a church's voted word and pledge. It seemed to me wisdom was given me in answer to prayer. "What did you promise deacon? Was it a hundred dollars? Was it fifty? or was it an annual collection for the society which helped you build your little church? Pray, deacon. Then pass the plate letting the handful of folk know it is the payment of a vow." The good man saw the point. His prayer was rich. The offering was poor—less than two dollars —and more than half of that from a visitor. But there was all the difference between slumping and duty-doing, between keeping faith and acting a lie. We went home from a good meeting all of us in a different condition, we had done our duty. It is but little I can do for the noble cause my associate secretary friends champion so effectively but I contribute the little incident with loyal love and a sincere prayer. Pass it on. Our duty is sometimes a very simple and very little thing, But there is always some way to do right and that is a matter of mighty importance. If we can only see it and are willing to be divinely led.

Palermo Perseverance.

My second Sunday out for the C. C. B. S., taught me a useful lesson. What the children of a congregation heartily go for the parents will see that they get. It was very, very wet. My new rubber boots sank low in the Palermo ooze. Church service was out of the question. Sunday school would not materalize. But before I breakfasted Dr. S——'s children initiated me

into the mysteries of church building. Warming by the homeopathic fire place I saw a barrel stuck up in my face with Johnnie's pleading voice,"Please help me build our church." "Four bits," in that barrel before I could get a bite, and Johnnie cluckled to his folks in the kitchen. My interest in the new church rose a degree. The door swung on its hinges and Jimmie's barrel was under my chin. His little voice piped out his appeal and I was to degrees interested because he got as much as his brother. I can hear the swing of that door yet and the chuckle of the little rogues' report that he was making hay in the rain. Surely the breakfast bell will ring now. Not yet. Billy cannot speak plainly but there is no mistakeing his pleading face, his chubby fists, his yawning barrel. And out he went to the warm kitchen rattling his coin as big as his brothers and shingles were making for the church roof.

And now the bell rang for breakfast. Spell that belle please for a blue eyed baby girl came in in her mother's arms with white dress and blue ribbons, and fit to be baptized and kissed—both. Bless you! the baby had a barrel in her pretty fingers and though she did not talk the barrel did. It wasn't much of a morning for meetings but the church building got on. Baby got the biggest coin that could go in the slot and then, and not until then, the breakfast went on. I was going to wade over to see the Sunday-school superintendent, but the doctor warned me. "He's got twelve children and every one's got a barrel." I desisted. I'm ashamed now. What a story this would have been C. C. B. S. friends if I had only visited the Sunday school superintendent. Palermo built its church.

VALUE OF THE COAST CONGRESS TO THE HOME MISSIONARY PASTORS.

W. W. Scudder, Jr.

Isolation is the great hardship of missionary service at home or abroad. Physical privations are easily borne with cheerful companionship. But to work away month after month with rare opportunity for ministerial fellowship makes a frontiersman very hungry for just such a fellowship feast as this Pacific Coast Congress affords. I have been asked to sum up some of the advantages this congress offers the Pacific Coast Home Missionary.

And first, we should never forget that its conception and plan were with special reference to him. Pastors of our larger churches have opportunity for travel for culture and wide denominational acquaintance that most of us cannot afford. To meet in some measure this lack this congress was formed. To this aim the committee of arrangements makes all its work subordinate. The first question invaribly is—not what will make the most brilliant effect, nor what will most impress the great city in which we meet, important though these considerations are, but what will best meet the needs of the great army of missionary pastors who are trying to take this western empire for Christ? What problem do they want discussed? What subjects and speakers will afford the largest inspiration and quickening as we return to the great work we have in common? Accordingly I have not the slightest hesitation in maintaining that for the congregational work on this side of the Rocky Mountains, and for the average worker in that field, no religious gathering of the last three years—not even our National Council—can begin to have a significance or value equal to this meeting of the Pacific Coast Congress of Congregational churches to be held in Seattle May 8-17th. No home missionary pastor can afford to miss it if it comes anywhere near fulfilling its purpose, and whether it will do this each can judge, as we review some of its features.

(1) Fellowship acquaintance with each other and each other's fields, as well as with the general workers, is of large advantage to men who expect to spend their ministry on this coast and as need arises pass from point to point. Aside from the personal enrichment also that this acquaintance affords, there are the many inspirations, at the time and through years that follow, that such sympathetic contact brings, with a corresponding refreshing and broadening that are not to be described. There are few studies in literature of greater profit than of biography bound in flesh.

(2) Broader View—The congress will certainly be a school of thought. Hundred of viewpoints will be disclosed on all the phases of modern thinking. Panoramas by flashes we shall see, each with its own grouping of the ideas that we are all trying to rearrange and adjust, as men who have read widely and thought deeply in a few sentences show us their attitudes and positions. Intellectual oxygen from well charged reservoirs—this will be one of the largest advantages to be received. In ten days we may get better conceptions of the breadth and movement of modern religious thought than a year's reading would give, for in such a gathering a man can sense a situation in a few moments that a perusal of isolated authors fails to suggest. The stimulus as well as guidance to further reading and study that such an experience gives is of course apparent; and it is worth many books.

I had thought to emphasize next the culture force of such a gathering of the best minds and training that the Pacific Coast affords. But that is so necessary an inference of the two considerations above that it hardly needs emphasis. Leaping liberals and creeping conservatives with moderate movers of all rates of speed between these extremes—it is a great thing to stand where one can view the entire procession, can see many sides of the truth, its intellectual and spiritual aspects, and return to one's work with that indefinable breadth and adjustment of divergent views that go with the word "culture."

(3) Clearer Views—This is worth a special word, as it suggests the practical value of our gathering. We move in a maze of problems, some general, others local. How are others dealing with these perplexing conditions? What are the best methods? How far is united action possible in removing common obstacles and in furthering Coast reform and Congregational and kingdom advance. Not even a hint of the many subjects on which Home Missionary Pastors often long to exchange views in this direction can of course be made here. For this each must look in the program. But no one needs persuasion as to what may be gained in this line of discussion.

(4) Unity—Our greatest "denominational" need. Our vast distances in the West and our consequent lack of fellowship touch—especially where we are shortsighted enough not to subscribe for "The Pacific," our Congregational Coast paper—make this to me a chief blessing to be attained by our Congress.

What the sense of oneness of army movement is to the lonely picket, that our Congregational consciousness should be to the isolated

missionary. But that implies a view of the whole at times, a knowledge of our common aims, hopes, efforts, thought, plans that nothing short of such a gathering as this can provide. Here we break cover and stand out in line—thirty thousand Congregationalists from five hundred churches. In what respect is our Coast co-operation deficient? How may this last be more efficiently worked and trained and led in the wide mission field and obligation of the Pacific? Our local fields are engrossing. But brethren, there are larger problems and work that we can meet only as a whole, and each one is part of that whole. With deep interest we read of successes in San Diego, San Francisco and Salt Lake, of Portland, Puget Sound and Pocatello. But when the workers from these widely separated fields shake hands, swap experiences and swear allegiance to the same standards there is a feeling of comradeship, of mutual interest and co-operative purpose that nothing but personal touch generates. This alone is well worth all it costs us in time and expense.

(5) Rest and Recreation—Ministers need this as well as other men, and Home Missionaries as truly as other ministers. Nor is this one of the least of the Congress' advantages. While the sessions will be taxing on mind and body, yet as a whole in its change of work and stimulating influences the time given to the Congress will stand out in the experience of each missionary as a period of large restfulness and invigoration for renewed work. Seattle offers large opportunities for recreation, and our great Northwest has many attractions to reveal, for nature has more richly clothed no section of our country. The Congregational churches of this region are making large preparations to give every Home Missionary pastor the cordial welcome and generous entertainment that these faithful servants of our Master deserve. With a new sense of Washington's importance, and of our coast's opportunity, we intend you shall carry home the strongest impressions of fellowship that Northwest hospitality can make. So come, rest and relax, and rejoin your churches with renewed hope and spirit.

(6) Inspiration—This is last and best. I have already referred to the stimulus, intellectual, fraternal, denominational, that we hope all will receive. But above them all in our plans and expectations has been the spiritual uplift and outreach the Congress should inspire in our churches. We have as you know sought to make this chief. In its interest solely was the Congress postponed a year after arrangements for it were nearly completed. Few of us probably will again have an equal opportunity of enjoying the spiritual leadership of G. Campbell Morgan in platform address and in systematic morning Bible study. An hour and a half each morning and an address each evening has been set apart far this purpose.

Here at our doors, in a region where such privileges are rare, comes this splendid opportunity, emphasizing the greater necessity of our seizing it and getting out of it all we can. It will cost us our railroad fare, which in many cases is large. But there is stored up for each missionary ten days' free entertainment in the Queen City of Puget Sound, which as a monetary consideration alone will go far toward equaling the traveling expense. For $15 outlay you'll receive another $15 in value, to say nothing of the gain from the Congress sessions themselves. Better come, brethren. There's money in it, and rest and inspiration and breadth and fellowship, and, we trust, power. And each, besides securing all this for himself, can have the satisfaction of knowing that his presence at the Pacific Coast Congregational Congress has helped materially in securing these blessings for every Home Missionary pastor in attendance. For each absence adds so much to its failure, each presence attributes so much to its success. After all without our Home Missionary pastors what would our Congress be?

A CHRISTIAN SCIENCE SERVICE ON THE PACIFIC COAST.

Rev. C. D. Crane.

Much is being said and written concerning Christian Science. Happening to have a Sunday off, I decided to become a religious tramp and to see and hear for myself. The edifice of the First Church of Christ, Scientist, in ————, is new and handsome, and located in a fashionable part of the town. It has no debt. The Sunday in January when I took my way thither was exceptionally beautiful. The air was as bland as that of a June morning in New England. There was a fair attendance; but as the Christian Scientists have an enviable reputation for church going, I was surprised not to find the seats all occupied. Promptly with the first note of the organ in the rear gallery, appeared the two "readers" upon the platform, one a young woman of pleasant appearance and voice, and the other a very young man with a remarkably lugubrious countenance for a Christian Scientist. Of course the young man felt happy, but he had all the symptoms of poor digestion, and was a poor advertisement for Christian Science. The lady reader announced that the Sunday school was in session in the room below, and that "all children under fifteen would be there thoroughly taught the rudiments of Christian Science." I have never before encountered an arrangement like this which precludes the attendance of children upon morning worship with their parents.

"The Morning Light is Breaking," sung to the tune of Webb, was the opening hymn. I closed my eyes and imagined myself in Park St. Church, Boston. But it occurred to me that the author of this hymn, if aware that it was being used to prophesy a day when the light of Christian Science shall illuminate all the earth, must have turned at least once in his place. After the hymn, the Lord's Prayer was announced, and "the spiritual interpretation thereof as found in the text book of Christian Science by Mary Baker G. Eddy. Led by the very young man aforesaid, the congregation repeated the prayer, and between each petition was interjected the "spiritual interpretation" by the young woman. One advantage of this arrangement was the setting forth by contrast of the beauty and simplicity of the Lord's Prayer in contrast with the to me, indefinite and unintelligible utterances of "Mother Eddy." With the exception of a period of silent prayer, this was the only prayer in the morning program, which had the great merit of brevity.

The second hymn was quite unlike the first, being somewhat metaphysical. The second stanza was as follows:

> We see creative mind,
> The Principle, the life;
> And Soil and Substance find,
> But never discord, strife.

One could be pardoned for wondering how much this really meant to those who were singing it. The sermon for the day was upon "Truth," and consisted of extracts from the Bible and from the Christian Science text book, read alternately by the two who officiated. No discrimination was made between the Bible

and the Text Book. They lay side by side upon the pulpit and were of equal infallibility and authority. The most helpful part of the service to me was the reading without note or comment of Psalm 91, and the beautiful apostolic benediction which brought it to a close. I very much wish that in all our Congregational churches as much attention might be shown to the "stranger" as in this Christian Science church at ————.

BRINGING THE CHILDREN TO CHRIST.

Rev. Ben F. Sargent.

I. Its Importance.

The old dispensation closes with this utterance: "He shall turn the hearts of the fathers unto the children, and the hearts of the children unto the fathers." This was predicted of John Baptist, who should usher in the reign of Christ. Let us take it as a sign of the Christian dispensation, as well as the day star of the millenium dawn,—the conversion of the world.

When Christ wanted to set forth the sign of His kingdom, He took a little child "and set him in the midst." That same "little child in the midst," is the sign of the present kingdom of Christ. It is the divine "trade mark" of the church.

Christ fulfilled the foregleam of prophetic truth when He took little children up in His arms and blessed them. These were not infants, but the Juniors of that generation. The disciples acted in the spirit of the Jewish economy, when they rebuked those parents. Christ breathed the spirit of the new kingdom when He said "Suffer them to come, forbid them not; these are candidates for my heavenly kingdom."

This movement of Christ toward the children of His time, indicates the path of our highest wisdom toward the children of our time.

Yet how slow has Christ's church been to walk in the path set for her feet. Our relation toward the spiritual life of childhood, has been far too largely that of the old dispensation rather than that of the new.

Greek art has no portrayal of child life. Neither has Saxon art nor that of the early Roman church. Not until after the Reformation did the child appear in the arms of the Madonna.

Even a half century ago children did not figure very much in home life, especially the children of the common people. They were ground down by the wheels of the mills, or buried in mines. It was not thought that the children of the poor should be anything but sordid and disgusting.

It is the present day that has brought the child back from the mill and up from the mine and restored it to the arms of its mother, the madonna of our homes, and to the arms of the church, its true spiritual mother. The child is God's best gift to man. Wadsworth says:

"A child, more than any other gift
That earth can offer to declining man,
Brings hope with it, and forward looking thoughts."

Perhaps our own poet caught the same thought when he asks "What would the world be to us if the children were no more?" And answers his own inquiry by declaring that it would be "a desert behind and darkness before."

If now we substitute the word church for home we have a true conception of the church without children.

A Campanian lady of great wealth, and fond of display, one day visited Cornelia, the illustrious mother of the Gracchi, carrying with her all the jewels which she possessed. When they had been sufficiently admired, she said to her hostess: "Now, show me your jewels. Touching her bell she gave a low command to her servant, who soon brought in two beautiful boys who, with great affection ran to their mother's side. Turning then to her visitor, with looks as proud as her own, she said: "These are my jewels." So the world vaunts its display of wealth and adornment before the church, then cries: "Where are your jewels?" Happy is the church that turn to a company of boys and girls, upon whom Christ hath laid His hands in blessing, and say proudly: "These are my jewels." The church is right, for God Himself has said: "They shall be mine, in that day, when I make up my jewels." May the dear Master help us to guard these "jewels" with such tender care, that not one of them shall be stolen from us, to adorn Satan's dark bosom, but be so held in sacred trust, that each shall at last be a jewel of life to shine in the Master's crown.

But can be children be brought to Christ and be led to receive Him as their Savior?

There seems to be three ways in thinking of the children in their relation to Christ.

1. Opposition. This finds illustrations in the disciples. But they were ignorant of Christ's tender love for children, and were ignorant of the nature of the kingdom to which children were invited to come. They thought it one of form and ceremony, weighted down with heavy burdens. But Christ said the entrance into His kingdom was not through the intellect,but through the heart. That His yoke was easy and His burden light.

Some are making the same mistake now. They say the child is not yet sufficiently mature to understand the atonement, forgetting that a child can feel in his heart and decide in his will, and obey Christ's commandments, long before he can understand what he feels, or how he decides, or why he should obey.

2. Indifference. Strange to say, all pastors find indifference, even on the part of the religious parent, toward the spiritual life of their children. Teach them how to be healthy in body, but neglect the soul. Teach them how far it is from Jericho to Jerusalem, but never how near the cross is to the cradle.

Teach them principles that will, when applied, give them earthly wealth, but never say to them, "Seek first the kingdom of heaven." But some parents say, "I do not like to unduly influence my child. When he grows up I will let him choose for himself."

But these same parents never apply that reasoning to matters of table etiquette, or education, or common morals. Parents must stand in the place of God to their children and interpret spiritual life to them.

But others may say, "I have no fear for my boy's future; should he die tonight, I could safely trust him to God's tender care." So could I. But what right have you to assume that he is going to die in youth? Doesn't he eat well, and shout and storm around as a healthy boy ought?

Your boy isn't going to die, but to live, and the question for you to decide is, that he shall live for God and for the good of those about him.

But the researches of modern psychology ought to sweep away all indifferentism, and make every parent and teacher alive to the spiritual interests of the child of our church and home.

This declaration, made certain by thousands of voluntary experiences (See Professors Coe's and Starbuck's recent books) declares that the probability of conversion in any period of life, other than childhood, is very slight. For this reason every Sunday school is

holding a Decision Day during the year, that as many as possible may begin then to follow Christ.

3. Bring them to Jesus. Claim the children for Christ. The power that first discovers an unclaimed country, and over it raises its flag, has undisputed right to it. The heart of a child is undiscovered territory, and it is largely a question of time whether it shall be claimed for Satan or for Christ.

The promises of God are to us and to our children and all are ours whom we can take in the arms of faith and love and bring to Jesus.

We may learn a lesson from grafting trees. As a lad I used to assist my father graft full-grown trees. Every branch had to be cut off and a graft inserted. If one were missed, it kept on bearing the old fruit. It was a slow process, and it was uncertain whether the tree would live or die. But it was the best process known in those days. Now, a tree is budded when but a little way from the ground, so early, indeed, that the marks of the process do not remain, but the effect appears in the changed fruit. The conversion of a full-grown man means the cutting off of every habit and inclination. The result is rarely a symmetrical Christian. A reformed man may hate one or two forms of evil with perfect hatred, but only he, who has early been grafted into Christ, will hate all sin with perfect hatred.

The early conversion is the simple one. As I write for those in sympathy with me, with simple purpose to stimulate endeavor to bring children to Christ, I take my own conversion as a type of what child conversion usually is. Let me relate it:

When but nine years old, the conversion of an older brother and sister, was used by the Holy Spirit to convince me that it would be well for me to be a Christian. Going to my chamber one mid-summer afternoon, I knelt beside my bed and said these words: "Lord Jesus, I promise you, if you will help me, that I will be a Christian." That was all. Did that make me one? Had any one asked me that during the remaining days of that week, I should have said "No, but I have promised to be one." So matters went till Sunday night, when opportunity suddenly occurred for me to show whether I would be a Christian or not. God helped me to keep my promise, in a child's way, and I have gone on trying to keep it ever since.

Dr. J. Q. Adams, formerly of San Francisco, told me of his conversion. Coming from a school-house meeting, his father said to him, "My son, I think you are now old enough to be a Christian. Perhaps you have already decided for Christ?"

His father paused for his answer. Up to that moment, Mr. Adams said, he had not decided to be a Christian, but it then occurred to him that as he must decide some time, he might as well decide then. So his answer was: "Yes, father, I have decided to be a Christian." And he said to me, "If ever I have been converted, it occurred between my father's question and my answer, a period of time so short that he did not notice any unusual hesitancy."

If the conversion of boys can be so simple, we may assume that of girls, will be no less so, and we may state the fact that children may be converted so early that they will be unconscious of their conversion, or a departure from their usual life, so slight, that nothing of abruptness, or of excitement will be seen.

This is God's wish for our children. For it He has made every provision of grace. The need of such young Christian life is Christian culture, and they will grow up, increasing in wisdom and stature, as did Jesus. Of such Christian culture, a future article will treat.

Berkeley, Cal.

The Sunday-School.

BY REV. W. H. SOUDDER.

Lesson 8. **Feb. 22, 1903.**

Christian Love.—I Cor. XIII 1-13.

On the border between California and Nevada, at the forty-ninth degree of latitude, there nestles a most beautiful lake in the clear altitudes of the Sierras called Tahoe. Its waters are wonderfully clear and of a deep indigo hue, rich and rare. Ordinarily it is easy to look many feet beneath the surface, noting the floor of the lake far below you, but it is occasionally possible in the early morning when the sun rises over the surrounding bluffs, sending the light down at the proper angle, to peer into great depths, and to have disclosed to your fascinated vision sights of rarely elegant growths, and the graceful forms of the mountain trout darting hither and yon in search of their morning meal. Love was born in the world when man was created, and has always held itself the most beautiful of all qualities. But it was not until the sun of Righteousness shone strong upon it that men could gaze into its vast depths and discern something of what had so long been concealed. Paul caught sight of what was there, and attempts to tell of it in this chapter. He is so inspired by the sight that his entire manner is altered. As Dean Stanley says, "On each side of this chapter the tumult of argument and remonstrance still rages; but within it all is calm: the sentences move in almost rythmical melody: the imagery upholds itself in almost dramatic propriety; the language arranges itself with almost rhetorical accuracy. We can imagine how the apostle's amenuensis must have paused to look up in his master's face at the sudden change of his style of dictation, and seen his countenance lighted up as it had been the face of an angel as the sublime vision of divine perfection passed before him." We wish that some greater mind than ours could catch the pulsating glories of these sentences and some readier pen could transcribe them for the readers. At the outset it should be remembered that this is not an isolated passage, as our division into chapters almost makes it. The roots of it are in the epistle, and an analysis of this letter to the Corinthian church permits us to see how Paul was describing a panacea for all the conditions found within it.

I. Love as a determining principle (Chaps. xii: 31-xiii: 3).

(a) It determines the use of spiritual gifts.

These Christians sought particular manifestations of the Divine Spirit, perhaps for the very reason that they had been idolaters, serving dead gods which could not move on their hearts, nor manifest any power within them. The "Living God" should move mightily, and there should be to each disciple some proof of an outward manifestation, or "Gift" of prophecy, or miracle working, or interpretation of scripture or strange language (xii: 8-11). The apostle neither blames them for seeking these "Gifts," nor discourages them from desiring them. Indeed, the more we read the Acts and Epistles the more we wonder whether God meant that the early Christian church should have a sole proprietory right to these movings and manifestations of the spirit, or whether the church in the latter days might not also share them if it sought with equal diligence. But there was danger that these "gifts" would be used as "ends in themselves" to convince others of being possessed, or to astonish those who did not have them, or for self-satisfaction. Some regulative principle was needed whereby all these

"gifts" would be "means" instead of "ends," and that which would at once point out the "end" and direct the use of the "gift" as a "means" to attaining it is "love." No "gift" without "love" is of any value. Illustrate it in three particulars. (1) In the case of "tongues." There is great amazement in knowing one who is master of many languages. There are such men. Their endowment of acquiring languages is nothing less than a "gift." I knew such a prodigy some years ago, able to speak, read and write fifteen or twenty different languages. One's own powers dwindled into a pin point on hearing him speak in several foreign tongues or read from the books of a dozen different countries. We speak of this as a natural, though phenomenal, "gift." In the Corinthian church it was sought as a "gift of the spirit" like to that on the day of Pentecost (Acts 2:4, comp. also 10:45), since its possession would be a sign of being under divine influence to an unusual degree. But the apostle declares the utter futility of even such a "gift" without the greater "gift" that determines the use of "tongues" as a means of glorifying Jesus, as Lord, and building up the church by helping Christians or converting sinners. Nay, he leaves the possible on earth and sweeps up to that in heaven. "Though I speak with the languages (not only) of (all) men, but also of (all) angels" whatever powers they may possess in this direction, and they seem to have no difficulty in knowing the languages of those to whom they were sent, as gathered from Scripture, without love "I am become as sounding brass, or a clanging cymbal"—a mere noise! (2) The same holds good of knowledge,—that knowledge which surpasses what may be acquired by the most penetrating mind, and, because of special endowment, grasps for a moment the secrets of God and obtains some of His knowledge, and so is able to give forth prophetic utterance, it would amount to little. A good example is afforded in Balaam, who had not the love, though he had the "gift" (Num. 23:7 and 24:18). Still this is but the threshold. Open the door, step into the storehouse of God's absolute knowledge, and be able to comprehend what the Divine mind has known for ages! To get a faint inkling of what is involved in this, compare any class of those acquiring knowledge, with an interval of a few thousand years. The historian of Moses' time with one at the beginning of the twentieth century; the scientist of Abraham's age with a Huxley or a Loeb; the philosophers of Paul's time with a Spencer or a Fiske! The gain in knowledge has been prodigious, yet are we only on the shore of an undiscovered continent. Think even of divine wisdom without love! If by any stretch of imagination we could picture a God of infinite knowledge divested of love, what would he be but an exaggerated pagan deity, a head minus a heart, a thinker apart from a lover. To be possessed from such knowledge apart from love is getting down towards the zero point. (3) Passing from the miraculous to moral bestowments, we are nothing bettered. Were we to have a power of will so surcharged with faith that the seemingly impossible would become a matter of ease to us, what would it amount to apart from love save as a creator of astonishment! That the imagination has been eager to embody just such a condition, recall the wonderful deeds recorded of ancient heroes through faith in the heathen deities, or, to find example among those whom the apostle writes to, that kind of faith (chap. 12:9) which would produce healings, wonders, prophecies, discernment of spirits. We could rise to the higher plane of benevolence when there is no doubt of the good done to others, as in parting with our possessions to feed the poor, or still higher to that plane where there is actual sacrifice of life, and yet there is no virtue in the acts if there is no love as the background. Soldiers who make war a business are not spoken of as patriots if, hiring themselves out to fight for a country, they are slain in battle. The killing is not accounted much apart from love for home and country, which produces real sacrifice. All these moral "gifts" are of the value of a cipher—nothing—if a man have not love as the motive power behind them, and men are warned against them, because in the midst of these manifestations of the spirit in the church, "men might be carried away, and rapt into states of exaltation without the presence of the true ground of the new inward life, the new creature, the true newness of life and of spirit (Rom. 6:4 and 7:6)—Meyer."

II. The characteristics of love. (v. 4-8).

From a mere quality, the apostle now passes to an embodiment of love, so we must picture to ourselves a person completely filled with this divine grace and dwelling in our midst. Three relationships of love are now dwelt upon.

(1). Relationship with self (vs. 4, 5). It regulates all moral qualities. There is a positive and negative side to anger. On the negative side love restrains the visitation of indignation for a season, that opportunity may be given to the party that provokes to repent. See Luke 18:7, where the desert of the offending persons is not soon visited, even to the seeming want of justice to some others. On the positive side this temper is converted into an exercise of generosity, which is displayed by "kindness" according with an inexhaustible supply. Love is characterized by an absence of all passionate feelings, like envy or jealousy, such as these Corinthians displayed in party affiliation (3:3), or a presence of these qualities in proper relations (II. Cor. 11:2), because love is never passive. Modesty prevails in all that she possesses. She owns things for use, and with a view to helping others; therefore, display is wanting and conceit is unknown. "Love vaunteth not itself, is not puffed up." In 8:1, there is an instructive comparison in this respect between knowledge and love, which is further spoken of in results (4:18), one producing inflation, the other power. Once more the arrow touches the quick when it is said, "Love doth not behave itself unseemly," which did not seem to be wholly the case in that church (12:25-26). She is not self-centered, but becomes all things to others to win them (10:33 and 9:22). She is not provoked by the evil in the sense of being whittled or sharpened to cut the offender, but is provoked as Paul's spirit was when walking in Athens (Acts 17:16). Neither does love take such reckoning of evil as to fling it at others, even if they deserve it, which is Christ's own way (II. Cor. 5:19). Love produces perfection.

(2). Relationship to the truth (v. 7).

Love rejoices with the truth, an opposite characteristic to that displayed by those who hold down the truth in unrighteousness (Rom. 1:18), as also Jannes and Jambres (II. Tim. 3:8), and with reference to truth she is willing to suffer for it, as thousands have; has entire confidence in it; bases her expectations of ultimate good upon it; holds her ground against all who would seek to overthrow it.

(3). Relationship to other gifts.

The summary of the whole matter is its abiding. The transient is in the manifestations which serves

present purposes. Where are the prophecies, the tongues, even the knowledge of the apostles time? The first are in process of fulfillment and are being done away; the second have ceased to play any part in the church as proof of the spirit's presence, there has been a transference to the wide field of the world, and the language now has become a medium whereby the spirit speaks to all peoples. The third is giving place to knowledge founded upon more solid foundations, and centering in higher points of spiritual facts. But through the long ages the imperishable principles have been strengthening. Faith dares lift itself amid the entire world today as never before; it has a living God to cleave to; hope darts its rays into every corner where darkness once brought despair—it springs out of the bosom of Him who is light. But where faith may be small and hope dim, love is strong and triumphant. Browning says, "God, Thou art love; I build my faith on that," but in the light of Christ's revelation and work we can advance beyond that, for love says, "God, Thou art love; I rest myself on that." Love rests eternally in love. "And now abide faith, hope, love, these three, but the greatest of these is love."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

An Evening With Home Missions—Acts 1: 6-8.

HomeMissions! What enobling ideas these words enshrine. Home! love's ark and care's pillow. Home! the fireside and fatherland. What images of domestic and patriotic joy the thought suggests. Missions! love's errand and duty's high behest. Missions! witnessing for God and testifying for Christ. Home Missions! the home for Christ, our land for Christ, the best of earth won for the best in heaven. This is the Christian idealism working on basal lines and laying foundations for the world for Christ. The first burden laid by the Master on His sorrowing disciples when He left them was the sweet burden of witnessing, "And ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth." And such witnesses they became. The first home missionaries were Peter, John and Phillip. These and all the disciples had their training in the school of Christ. We see them at practice work in the Gospel narratives. Andrew finds Simon and brings him to Jesus. Phillip finds Nathanial and disciples him. Christ sets the great example in the temple, the social circle, along the highway, sitting by a well, waiting in an upper room at night witnessing for God and truth. Trained in this school the disciples were successful from the start.

Drinking at the true fountain of power, Peter evangelized 3,000 souls with a single sermon, but Peter himself was won by the more primitive method still of one man seeking one other man. Philip went through Samaria and meeting the Ethiopian, won him and so sent the gospel to the dusky Candace's court. Thus Home Missions first sent the light into darkest Africa. Home Missions healed the man at the beautiful gate, stood boldly before the first persecuting council, witnessed in the first prison, won the first bright crown of martyrdom, and, if it be true that it was Stephen who first prepared the way for Saul's great vision, it was Home Missions that took the first step in the conversion of Paul.

God wants us all to be Home Missionaries, and there is no school to fit us for it like the school of Christ. Christian Endeavorers will be wise if they take long lessons in this Bible training course, and then go where the disciples went for power.

But Home Missions have come to mean something else besides individual work for those near us. It stands for an institution. It has become crystalized, or better and more vitally organized, so that it means the highest form of patriotism. Home Missions now stand for the splendid object of National evangelization or our "Land for Christ." When Lafayette and Baron DeKalb landed on the shores of the Carolinas, they stood uncovered beneath the stars and pledged themselves to the cause of civil liberty. When our forefathers landed on the bleak New England coast they pledged themselves to the cause of religious liberty. And every loyal Christian Endeavorer today is pledged first to the cause of America for Christ and then to that of the world for Christ.

This year our Home Missions' evening comes on the anniversary of the birth of Washington. The 22d of February has become dear to the hearts of the Americans and to the lovers of liberty everywhere because of this great name. A missionary is one sent of God. Who will deny that Washington was sent of God for a divine work. To help to plant and secure a free republic on a basis of religious freedom, and yet to do this on distinctly religious principles and in strict loyalty to God and Christ is Home Missions on a colossal scale. The seed planted and nurtured by Washington and his compatriots has produced the greatest nation on earth. How thankful we ought to be that it is still true to its foundation ideas. "The form of oath universally prevailing concluding with an appeal to the Almighty; the the custom of opening all deliberate bodies and most conventions with prayer; the prefatory words of all wills. In the name of God, amen." "The laws respect the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures and other similar assemblies on that day; the churches and church organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions in every quarter of the globe. These and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation." Such was the unanimous opinion of the United States Supreme Court in 1892. It is the problem of Home Missions to keep this so and thus perpetuate the work of those who have gone before. To see that gospel teaching and gospel preaching are given to every hamlet and prairie town, to every logging camp and mining camp, to each new suburb in growing cities and to all new territories inland or insular of our wide and ever widening public domain is the burden of Home Missions in our land today, as is also that of teaching and uplifting the exceptional peoples of every race and blood. To this great task the Boards of our churches have set themselves, and Christian Endeavorers are putting strong young shoulders under the load. We cannot all be home missionaries in the technical sense, not all commissioned officers, but we can all have substitutes by contributing of our means to support them. It is a fine American idea to have a representative in a Mission school or on a Mission field. It gives one a sense of proprietary interest in the cause. Special objects abroad make special advocates and special agents at home. Home Mission nights in our local societies

ought to be red letter nights always. How blessed to feel that we are doing our share in this great work of witnessing and that we are faithfully "beginning at Jerusalem."

Church News.

Northern California.

Redwood.—Two persons were received into our church at Redwood on the 1st. At the annual meeting held recently, the church was reported entirely out of debt and a small amount in the bank. By a revision of the roll the membership has been reduced to ninety-nine. The outlook for the year is a bright one.

San Francisco, Olivet.—Mrs. W. C. Day, wife of our pastor, has improved somewhat during the last few days and hopes are now entertained of her recovery. The pulpit was occupied Sunday morning by Rev. J. W. Phillips, of Oakland, and in the evening by Rev. R. C. Day, of Fairhaven, Wash.

Notes and Personals

Grass Valley.—Last Thursday afternoon about twenty ladies of the church and congregation met at the parsonage for their regular monthly business meeting and missionary gathering. Among the reports of work accomplished since the last meeting was the carpeting the aisles of the chapel, used as a Sunday school and Christian Endeavor room. The room looks quite freshened after its thorough cleaning and the laying of the carpet. After an interesting program examing into conditions among the Mormons and bringing out many interesting facts regarding life among the natives of Alaska, the Missionary department voted to become an auxiliary of the Woman's Board of the Pacific and the Woman's Home Missionary Society. The meeting closed pleasantly with a half-hour spent over the tea cups.

Auburn.—The Rev. H. F. Burgess has returned to his work here, greatly to the satisfaction of the people, after an absence of ten months. During his trip abroad he visited cities in Holland, Belgium, France, Germany, Switzerland, Italy, Greece, Turkey, Syria, Lower Egypt and England and Scotland. Quarantine regulations on account of the cholera epidemic prevented him from entering Palestine. But he went to Damascus, from which point Mount Hermon can be seen; visited the sites of Corinth and Ephesus and climbed Mount Lebanon. He carried with him a camera, and has brought back many beautiful views, which will be used later with the stereopticon in descriptive lectures. Tuesday evening of last week a "welcome home" was tendered Mr. Burgess at the church. The pastors of the Baptist, the Methodist and the Episcopalian churches were present, and spoke of the esteem in which Mr. Burgess is held in Auburn; and Mr. T. P. Dickson, on behalf of the church, spoke of the faithful work of our pastor during the ten years that he has been with us.

Southern California.

Los Angeles.—Rev. J. M. Schaefle has entered upon the thirteenth year of his pastorate, with the churches at Pico Heights, Los Angeles, and Hyde Park, a suburb, with twenty miles travel per week, three services each Sunday, two mid-week meetings, a great amount of pastoral labor, with numerous marriages and funerals. He is the ideally busy man. At Pico Heights a large and elegant church structure is being erected, and a parsonage has been recently completed, and is occupied by the minister's family. It is not surprising that the record of this pastorate attracts the attention of churches in need of such effective leadership. The Market Street church of Oakland has extended to Mr. Schaefle a unanimous call to its pastorate; he has visited that field, preached to the congregation and investigated the condition. He is attracted by the possibilities of the situation, and would enjoy the work which awaits the coming man. But after prolonged and prayerful consideration of the subject, Mr. Schaefle finds himself obliged to decline this urgent call, on account of the numerous interests which demand his continuance on his present field. His devoted people and a very large circle of friends in the region will rejoice in his decision.

J. L. M.

Notes and Personals.

The Congregational Church of San Mateo has been granted permission by the court to sell the Homestead Chapel to the Episcopalians.

Wanted: A young woman for gospel settlement work. Remuneration will be a small salary, besides living expenses. Write to, or call at, "The People's Place," 712 Greenwich street, San Francisco.

Next Monday the Rev. Henry A. Fisk will address the Congregational ministers of San Francisco and vicinity on the subject of "Institutional Church Work." This will be with special reference to the work carried on by Mr. Fisk at the "People's Place" in this city.

The First Congregational Church of Oakland has shown its appreciation of the work of the Rev. C. R. Brown as pastor by an increase of salary from $5,000 to $6,000 a year. There was also a marked increase of the salary of Miss R. M. Taylor, who has for several years acted so efficiently as church clerk and pastor's secretary. Mr. N. S. Lewis, who has long commended himself to that people by his most excellent work as sexton, was honored by an increase of salary.

A few months ago we had mention of the dedication of the house of worship of the Fourth Congregational Church of Oakland on the corner of Grove and Thirty-sixth streets. Through the kindness of Mr. Henry Babbitt, now residing in Santa Barbara, it has been made possible for us to give to the readers this week a picture of this new church building. We are glad to state that since the return of the Rev. Alfred Bayley from his visit to England the work is going on encouragingly in this field.

Tuesday evening of next week the San Francisco Sunday School Association will hold a conference at the Puritan dining-rooms, at 749 Market street. This will be in the interest of the Sunday School Home Department in order that an increased impetus may be given to Bible study in the homes of our city. The programme includes a reception at 7 p. m., supper at 7:30, for which 25 cents will be charged, after this instructive addresses, music and reports as to the work in each home department.

The leading color pictures in the February Century—the most novel and curious of any that magazine has yet published— are from interesting beauti-

ful studies of the aurora borealis, made by Frank Wilbert Stokes while in the Arctics in the fall of 1892, and are richly worthy the subject. They reproduce in tint for the first time in a popular magazine the wonderful effects of the aurora. Mr. Stokes, probably the first real colorist to visit the Arctic regions, was with the Peary and relief expeditions on the ice, when he was privileged to see some color displays worth all the dangers and privations of the trip. His word painting is as vivid and interesting as his color work.

The Church Building Society's Secretary.

The Eastern papers announce the appointment by the Board of Directors of the Building Society of Rev. Chas. H. Richards, D.D., as successor to Dr. Cobb. The choice is an eminently wise one, and will doubtless be heartily endorsed by the whole denomination. Dr. Richards was for twenty-five years the successful pastor of the church at Madison, Wisconsin; leaving it to take charge of our leading church in Philadelphia, where, since 1890, he has had a delightful and prosperous work. With his natural geniality, his years of experience in the Middle West and on the Atlantic Coast will render him peculiarly fitted for so important a work as that of the Building Society. A California pastor, beloved for his own and his work's sake, has the following to say of this new official: "I want to congratulate the Building Society on the selection of Mr. Richards as secretary. I have known him in past years. He is a very versatile and lovable man, singularly genial and unselfish. In my —— ministry of nearly four years, we were in the same district association, and he was its life and cheer—hopeful, original, enthusiastic, sympathetic."

No doubt one of the first things Dr. Richards will do after familiarizing himself with the details of the office will be to make an itinerary among the churches that thus he may better understand the situation in all parts of the country. We bespeak a visit on the Coast, and the Pacific assures him a hearty reception on the part of the many friends this side of the mounains. Would it not be opportune for Dr. Richards to attend the Coast Congress at Seattle in May?

The Church Extension Society.

The annual meeting of the Congregational Church Extension Society of San Francisco and vicinity is to be held at Plymouth church, corner Post and Webster streets, San Francisco, on February 26th. Each church is entitled to two delegates together with the pastor. In addition, it is suggested that three honorary delegates be appointed. The names of delegates should be sent at once to the secretary. A "plain tea" will be served at six p. m., for which each one at the tables is expected to contribute twenty-five cents. About one hundred and fifty can be accommodated, and those wishing reservations should notify by Wednesday, February 25th, Mrs. S. L. Bufford, 1814 Sutter street.

A new feature this year will be an afternoon meeting, commencing at 2:30 o'clock for prayer and conference; subject, "The Spiritual Condition of Our Churches about the Bay." It is earnestly hoped by the directors that just as many as possible of our pastors and people will devote the afternoon to this service, and that the occasion may be one of lasting blessing to our churches. Notice of this is made thus early that the day may be set apart for this purpose. The occasion is not for delegates alone, but for all, though the tables must be reserved for those giving due notice of expected presence.

C. Z. Merritt, Sec.
1913 Telegraph Ave., Oakland, Calif.

OREGON LETTER.

By George H. Hines.

The fourth week of the Oregon legislature closed last Saturday. A good deal of exceedingly important legislation has been accomplished. Among other things the launching of the Lewis and Clark Centennial of 1905 has been greatly aided by the appropriation with scarcely a dissenting voice, of $500,000, to represent the interest of the State in that worthy enterprise. Safeguards have been placed around its expenditure which will reduce the "grafts" seemingly incidental to almost every public enterprise, to the smallest degree. It is a notable fact, however, that everytime a State appropriation of any kind has been made to represent the resources of the State at any of the Eastern expositions, beginning with that at Philadelphia in 1876, good work has been accomplished and part of the money appropriated turned back into the State treasury. And this has not been at the expense of making a creditable exhibit in every case, either. As to the character of the exhibits, no State has secured a greater proportion of gold medals, or other evidences of merit, from those who have the duty of making awards. This augurs well for the wise expenditure of the money necessary in promoting the Lewis and Clark Centennial.

By many who do not stop to think or are not aware of the historical significance of the event to be celebrated, it is looked upon as presumptuous to assume to attempt a centennial celebration on the Pacific Coast, especially in Oregon, in view of what was done at Chicago in 1893, and of what is being done in St. Louis at the present time for the celebration at that city next year. The attention of all such is called to the fact that whatever of value to the nation there is in the national domain west of the Rocky Mountains became a part of such domain—first, by the discovery of the Columbia river on May 11, 1792, and, second, by the Lewis and Clark exploring expedition of 1805-6—the first expedition of the kind authorized by the general government. In fact, the Oregon country, meaning by that the area now included in the States of Oregon, Washingeon, Idaho and those parts of Montana and Wyoming west of the Rocky Mountains, is the only portion of the nation added by discovery. All the rest, aside from the thirteen original States, was secured by purchase. California and Alaska have been added to the nation as a direct and legitimate result of the movements beginning on what is now Oregon soil.

The Lewis and Clark Centennial is not, however, necessarily a rurely Oregon affair. It belongs to the Pacific Coast; and each State on the Coast will be benefitted by it to the extent that its participates in, or assists in, making it a success. And its success is not to be measured, necessarily, by dollars and cents.

There is a strong factor in its management which desires that especial emphasis be given to Congresses of religion, of education, of art, of various phases of civic and industrial life, to the end that our Coast-wise people may be brought into close touch with the best thought and the highest ideals of the nation along these various lines of effort and growth. The desire for good citizenship is growing upon this Coast, and it is hoped our people will have the opportunity of being brought into personal contact with the best there is in the far country of the farther east, as well as in the middle west, so

often erroneously called the "northwest."

While it is true that numerically we of the Coast are a feeble folk, and do not yet count for a great deal in wealth and influence, yet physical environments are certain to produce a wonderful change in the near future—a change so radical in adding to our population, and by developing our natural resources, yet scarcely touched, and thus adding to our wealth—that the most sanguine person of today can scarcely conceive of it.

By reason of this prospect a great responsibility rests upon the Exposition management in planning wisely for developing the religious, moral and mental life, as well as the purely commercial.

In this connection, it would be well for those who have in charge the program of the Pacific Coast Congregational Congress, to meet in Seattle on May 8th, to make a place on it for a preliminary discussion as to what Congregationalists on the Pacific Coast will do in 1905, because there is scarcely a doubt but that the Portland First church will extend an invitation for the next congress in 1905.

The Men's Sunday Evening League of the First church gave its first supper and reunion last Friday evening. The Ladies' Aid Society provided an excellent repast at slight cost, and ninety-four men partook thereof. A number of those present were invited guests, and the practical side of Christian work that they saw was being attempted made such an impression that a number signified their willingness to lend a helping hand in assisting to make it more efficient. Judge M. C. George retiring president, presided, and acted as toast master. Brief addresses were made by Dr. Herbert S. Nichols, Charles L. Fay, F. Frazier, the incoming president, and Rev. Dr. House, with a social reunion following.

Arrangements are being perfected whereby the church at Rainier will have a parsonage before a great while. The work of the church is being vigorously pushed by the energetic pastor, Rev. George A. Taggart.

Rev. U. S. Drake, the pastor of the White Salmon, (Wash.,) church, with his family, left last week for Altoona, Pa., where it is expected they will make their future home. Mrs. Drake's health has not been good for some years past and in making this change she will be near her parents.

Rev. Edwin L. House lectured before the Saturday Club of Oregon City last Tuesday evening, his subject being "Quo Vadis." He will give two more lectures before the same organization—one next week and the last one two weeks later.

Portland, February 8, 1903.

WASHINGTON LETTER.

By I. Learned.

At Walla Walla Superintendent Clapp of Oregon has been holding some special meetings at the First church with his usual success. The attendance has been good not only in the public meetings in the evening, but at afternoon gatherings at Billings and Reynolds Halls of Whitman College where he has come into very close touch with many of the students. A number of confessed conversions have already occurred.

Rev. A. R. Olds has resigned his pastorate at Touchet and Whitman-Eells churches and has accepted a call to Freewater and adjacent fields in Oregon. The change will occcur on April 1st. The field vacated is in Walla Walla county where for many years our First church has always stood ready to afford good financial support as needed and to eke out the contributions of the smaller churches when insufficient. Pastor Olds has done a good work on this field, which is commended on every side. His leaving is greatly to be deplored from every viewpoint.

This leaves an opening very desirable to the right man and except in the adoption of the individual will not be difficult to fill—Eureka is another of the churches in this county, Rev. J. A. Henry, pastor. Here is an excellent church building. A parsonage is just completed with the customary aid from the C. C. B. S.

Genesee, Idaho, has put on new life since the return of Rev. W. C. Fowler to this his former charge. The Sunday school has increased from sixty to one hundred and fifteen. They have ordered a missionary library and a quantity of the Washington Missionary Calendars and propose to work up their missionary benevolences with all the zeal and intelligence with which they may be inspired by their intrepid pastor.

A men's club has been organized in connection with the Genesee church and gives promise of great good.

Our church at Aberdeen, Wash., has invited to their pastorate, Rev. Chas. McDermoth of the Methodist church of the same city and he has accepted their call beginning his work on the first of the present month. Mr. McDermoth has been known to some of the older ministers for many years, having been a valuable member of the Puget Sound M. E. Conference for at least twenty years. A council is soon to be convened for his installation.

Brighton is one of Seattle's suburbs and with our church evangelist Stephen R. Wood, has been holding special meetings, assisting Rev. A. D. Weage, its pastor. Over forty, many of them children, have expressed a desire to live a Christian life.

Since leaving Brighton Evangelist Wood has been with Pastor Mears of Snohomish where the services have been of much interest and are yet continuing.

Mr. Wood will next go to Machias, for perhaps ten days, for similar evangelistic work.

Granite Falls, where such excellent work has been done by Rev. C. N. Bushnell has been engaged in special everyday and night services and several have been added to the church. During the absence of the pastor a few days assisting the work in another community, on his return found unexpectedly at the desire of the church the meetings had been continued by the deacons with out lessened interest. Evidently this people as well as its officers are led by the Spirit. It is this church which made the largest per capita gifts to each of our six societies during 1902. On the 3rd inst. at Pilgrim church, Seattle, Rev. E. L. Smith, pastor, a reception was tendered Rev. Samuel Greene in honor of his services as the superintendent of the C. S. S. and P. S., during more than fifteen years or since May, 1887. It was said that the large development of Congregationalism in Washington was, in a very great measure, due to the earnest and untiring work of Superintendent Greene, in the establishment and encouragement of Sunday schools as the forerunner of a very large majority of our Congregational churches. Nearly every one of our city pastors and Sunday school superintendents with their wives were present. Pastor Smith was master of ceremonies and addresses were made by Rev. Dr. Temple and Revs. Nichols, Scudder, Mills and Judge Wood, superintendent of Plymouth church Sunday school. Had it been a post mortem affair words more commendable could not have been spoken.

Seattle, February 7th.

INLAND EMPIRE LETTER.

The day of prayer for colleges was observed at Whitman College and is reported as one of unusual interest. The Christian Associations held separate meetings, which were well attended. The annual sermon was preached by Superintendent Clapp of Oregon. The Pioneer reports Mr. Clapp as being very much in earnest, and effective as a preacher. Mr. Clapp held special meetings during the week at the Congregational church which were largely attended by the students. It is reported that never before has such general interest been centered along religious lines in Whitman College, and a spirit of revival prevails among the church and congregation.

President Penrose delivered a lecture at Rosalia to a large audience recently.

Word comes from Rev. Edmund Owens, Mullan, Idaho, that he has re-considered his acceptance of the call to the church at Cheney.

The church at Wardner, Idaho, had a very successful New England dinner last week, making over $50.00. Rev. O. F. Thayer is planning great things, with the cooperation of his assistant and churches in his important field.

Pilgrim church, Spokane, held its annual meeting last week. There were about one hundred people in attendance. Reports were encouraging, evidencing wholesome progress in all lines of church work under the efficient leadership of the pastor, Rev. T. W. Walters. The average attendance at Sunday school during the year was 189, largest attendance being 262. Home expenses for the year were $1,800 of which the Ladies' Aid Society made $372. There is urgent need of finishing the basement of the church for the Sunday school and other purposes. There is a young people's Sunday-school class of thirty-five members. The Sunday school has been divided into two parts, the primary work being done in the chapel, separate from the main school. Next Sunday evening Rev. T. W. Walters will begin a series of Sunday school sermons on Pilgrim's Progress. The series will be twelve in number, and illustrated with pictures.

The new and convenient parsonage of the Plymouth church, Spokane, has been completed, and is now occupied by the pastor, Rev. C. Ross Gale. This church is in excellent condition, making commendable progress.

The First church (Westminster) under its able pastor, Rev. Dr. Wallace, continues to make itself felt as a power for righteousness in the city. The Dr. continues to preach to large audiences, on themes of general interest. The church at present is making a special effort to procure a pipe organ and have had a very successful concert under the patronage of the leading families of the city, in the Auditorium, from which a handsome profit was made for the organ fund.

Woman's Board of Missions for the Pacific

From Brousa.

The dwelling house that Mr. and Mrs. Baldwin have occupied for twelve years was sold, and they were obliged to move. After some difficulties they secured a small house nearer the school and the moving and settling occupied the summer vacation. The only recreation they had was going out for the night to Chekeegeh where it was cooler and quiet, and then returning in the morning to resume work. They took one little trip to Soloz, an out station spending one Sabbath and three full days with the people there. It was a ride of ten hours and coming back in the heat and the dust was rather trying. They had one day of quiet vacation and then the pupils began to arrive. Saturday evening just at sunset our first new boarder for the new year arrived and as school was not open of course I took her in. She had come a five days' land journey in a wagon all the way from the Dardanelles and was tired and dusty indeed, but so hungry and thirsty for knowledge and Christian privileges that she counted her journey as nothing. The head government still puts such obstacles in the way of those who want to enter or leave Constantinople that these tedious roundabout ways are deliberately chosen, otherwise how easy and pleasant for the girl to have gone by steamer from her home to Constantinople and then to Broussa by steamer and rail. She belongs to one of the only three Protestant families in the place who still hold together and have Sabbath services. She has no father. When I asked her on Sunday if she had brought her Bible with her she said "I had a little Testament that had been given me but I left it for mother and grandmother to read for they had no other, and as for a hymn book a kind man used to lend me his on Sunday." You may be sure that my first pleasure on Monday was to see her provided with an Armenian Bible and hymn book of her own. This is a present I always take pleasure in giving and you should have seen how happy she was. The girl is fifteen or sixteen years old and gives promise of learning quickly and readily profiting by every day's experience. She is not likely to waste her time."

The school opened with about the usual number and with good cheer. Miss Holt and Miss Marian insisted that Mrs. Baldwin have only a minimum share of the teaching, and although she misses this part of the work which she has always enjoyed she is glad to have more of a general superintendence.

"I have good reports of the girls who have gone out. The father of one of them, thinking to honor his daughter, planned a Sunday outing for her and all his family, but when the carriages appeared she said, "Oh, I can't go out for this pleasure drive on Sunday, but the rest of you are free of course, and the result was that the picnic was postponed. There never has been an evangelical preacher or worker in that place but arrangements are being made for beginning a work and soon I hope this senior may continue to enjoy the privileges which she prized here. Her father is not opposed to this movement indeed quite the contrary so we hope for good things in the near future. I sent this girl a goodly number of the papers which have been coming from California this summer and a Bible story book and encouraged her to gather the children about her and so begin a little Sunday school. I cannot thank individually all those who have sent to know that I havelooked over the papers find an address on the wrapper, but it may please those who have sent to know that I have looked the papers carefully and made them up into packages taking care that there should not be duplicates and have already distributed them among nearly thirty girls and teachers who have been or are connected with the school, and still I have some left to put in the school library. Now I am looking for a Sunday school book or good boks of any sort for the older girls (like ther girls) enjoy a continued story. Please thank those who have remembered Mrs. Baldwin's plea for reading matter, and have so generously responded. With love to all who are interested in our work, Yours as ever,

Tillie J. Baldwin.

A Meditation.

"Through a glass darkly"—O God, how true;
That as the merest shadow we do recognize
Thy great foundation truths.
Could we—aye, would we—but ope our hearts
To that deep wisdom which the Father gives;
The healing balm, the sweet sustaining grace,
That comes to souls in deep communion steeped;
With what swift, loving eagerness we then would turn
From the dank, poisonous marsh and putrid swamp,
And bend our footsteps to that upland path
In which, however full of toil and bitter pain,
We find the lions chained, the path made straight;
And, ever drinking deep, exultant joy
Of service gladly given, find the way
Made sweeter, better, brighter unto perfect day!

Time an Element of Progress.

"All that we possess has come to us by way of a long path. There is no instantaneous liberty or wisdom or language or beauty or religion. Old philosophies, old agriculture, old domestic arts, old sciences, medicine, chemistry, astronomy, old modes of travel and commerce, old forms of government and religion have all come in gracefully or ungracefully and have said: 'Progress is king, and long live the king!' Year after year the mind perceives education to expand, art sweeps along from one to ten, music adds to its early richness love passes outwardly from self towards the race, friendships become laden with more pleasure, truths change into sentiments, sentiments blossom into deeds, nature paints its flowers and leaves with richer tints, literature becomes the more perfect picture of a more perfect intellect, the doctrines of religion become broader and sweeter in their philosophy."—David Swing.

The Warm Center of Influence.

Heart is a word that the Bible is full of. Brain, I believe, is not mentioned in Scripture. Heart, in the sense in which it is currently understood, suggests the warm center of human life or any other life. When we say of a man that he "has a good deal of heart" we mean that he is "summery." When you come near him it is like getting around to the south side of a house in midwinter and letting the sunshine feel of you, and watching the snow slide off the twigs and the tear-drops swell on the points of pendant icicles. Brain counts for a good deal more today than heart does. It will win more applause and earn a larger salary. Thought is driven with a curb-bit lest it quicken into a pace and widen out into a swing that transcends the dictates of good form. Exuberance is in bad odor. The current demand is for ideas—not taste. I asked a member of my church the other day whether he thought a certain friend of his who attends a certain church and is exceptionally brainy, was really entering into sympathy with religious things. "Oh, no," he said, "he likes to hear preaching because he has an active mind, and the way that things are spread out in front of him." In the old days of the church a sermon used to convert 3,000 men; now that temperature is down to take 3,000 sermons to convert one man.—Charles H. Parkhurst.

Always a Gentleman.

In all ages great men have educated themselves by reading the biography of ancient worthies, and emulating the example of the heroes of antiquity. Great has been the influence of these reformers and philosophers, statesmen and poets, hanging in the heavens above men and raining down inspiration upon the human imagination. Yet, from all the worthies of the past, and all modern heroes, man has drawn less of inspiration and personal influence than from the single example of this ideal Christ. Passing by his influence upon institutions, education, art and literature, we shall do well to consider how his example has instructed man in the art of a right carriage of the faculties in the home and market-place. In the last analysis, Jesus Christ is the only perfect gentleman our earth has ever known—in comparison with whom all the Chesterfields seem boors. For nothing taxes a man so heavily as the task of maintaining smooth, pleasant and charitable relations with one's fellows. And Christ alone was able always to meet storm with calm, hate with confidence, envy and bitterness with with love, scowls with smiles, plottings with unruffled tranquillity.—Investment of Influence.

"To live absolutely each man for himself could not be possible if all were to live together. In course of time, in addition to utility, certain more sensitive individuals began to see a charm, a beauty in this consideration for others. Gradually a sort of sanctity attached to it, and nature had once more illustrated her mysterious method of evolving from rough and even savage necessities her lovely shapes and her tender dreams. To assert, then, with some recent critics of Christianity, that that law of brotherly love which is its central teaching is impracticable of application to the needs of society, is simply to deny the very first law by which society exists.—Richard Le Galliene, in "The Religion of a Literary Man."

A CREED

I believe in Human Kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throb of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in Love renewing
All that sin hath swept away,
Leaven-like its work pursuing
Night by night and day by day;
In the power of its remolding,
In the grace of its reprieve,
In the glory of beholding
Its perfection—I believe.

I believe in Love Eternal,
Fixed in God's unchanging will,
That beneath the deep infernal
Hath a depth that's deeper still!
In its patience—its endurance
To forbear and to retrieve,
In the large and full assurance
Of its triumph—I believe.

—Norman Macleod.

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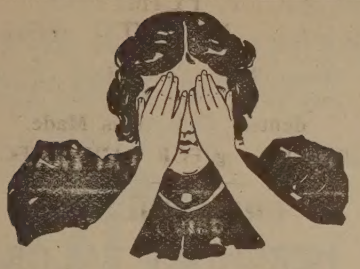

It is a great affliction for a woman to have her face disfigured by pimples or any form of eruptive disease. It makes her morbid and sensitive, and robs her of social enjoyment. Disfiguring eruptions are caused by impure blood, and are entirely cured by the great blood-purifying medicine—Dr. Pierce's Golden Medical Discovery. It removes from the blood the poisonous impurities which cause disease. It perfectly and permanently cures scrofulous sores, eczema, tetter, boils, pimples and other eruptive diseases which are caused by the blood's impurity. It increases the action of the blood-making glands and thus increases the supply of pure rich blood.

"For about one year and a half my face was very badly broken out," writes Miss Carrie Adams, of 116 West Main Street, Battlecreek, Mich. "I spent a great deal of money with doctors and for different kinds of medicine, but received no benefit. At last I read one of your advertisements in a paper, and obtained a bottle of Dr. Pierce's Golden Medical Discovery. Before I had taken one bottle of this medicine I noticed a change, and after taking three bottles I was entirely cured. I can well recommend Dr. Pierce's Golden Medical Discovery to any one similarly afflicted."

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Well Answered.

There was an infidel once walking in the country, who met a little boy with a New Testament under his arm. He stopped him and said: "My little man, what book is that you have?" "It is a New Testament, sir," said the boy. "Do you believe there is a God?" asked the man. "Yes" said the little boy, looking with surprise into his face, "I know there is a God." "Well," said the man, who wanted to make fun of the little fellow and of his religion, "Will you tell me, is your God a little God or a great God?" Looking up again, the boy said, "Well sir, he is both." "Ah," said the man, "how can that be?" "Why, sir, he is so little that he can come and dwell in my heart, yet he is so great that all the world can't hold him."—Selected.

Tyranny is always weakness. —James Russell Lowell.

A Prayer for the New Year.

Almighty God, the unfailing source of light and mercy, who has brought us to the beginning of this year, and art sparing us to love thee and to keep thy commandments, prepare us, we beseech thee, for the coming days. Let thy grace enlighten our darkness and strengthen our weakness. Help us to forget the sins and sorrows of the past, cherishing only the wisdom and the humility they may have taught us. Inspire us with new purposes and new hopes. Deepen within our hearts the love of truth and goodness. Renew in us the life of that which alone makes life worth living. Enable us to discern the solemn meaning of these earthly days, and the high and sacred purpose for which they are given. Suffer us not to be unfaithful to thee. Thou hast richly blessed us hitherto; still lead us by thy hand; still admonish and guide us by thy Spirit, and leave us not to ourselves, thou Good Shepherd of the sheep. Let not our sin take from us the thought that we are thine. Let not the sorrow and weariness of life, nor the darkness and mystery of the world, rob us of our faith in thee. Whatever light may shine or shadow fall, keep us in the fellowship of those who trust and love and obey thee, and in the service of Jesus Christ our Lord. Amen! —Dr. John Hunter.

Longstreet's Testimony.

The Confederate General Longstreet, was asked, "What is God to you, and what strength do you gain from his word?" and answered. "I can only say God is, of course, everything to me, and the Bible is his word. I find in my experience that the best men of the country believe in him, and I do not see how a man who has a heart in its right place can believe otherwise. The bravest and best men with whom I came in contact during two great conflicts were Christian men, and I believe that the better Christian a man is the braver and truer and nobler he is in private and public life."

It Made a Difference.

A good story is told of a Baptist parson once famous in Virginia. One day the parson visited a certain plantation. The colored servant who met him at the gate inquired which barn he would have his horse put in? Have you two barns?" asked the doctor. "Yes, sah," replied the servant; "dar's de ole barn, and mas'r jest built a new one." "Where do you usually put the horses of clergymen who come to see your master?" continued the visiting minister. "Well, sah, if dey's Methodist or Baptist, we gen'ally puts 'em in de ole barn, but if dey's 'Piscopals we puts 'em in the new one." "Well," replied the old doctor, equal to the occasion, "you can put my horse in the new barn. I'm a Baptist, but my horse is an Episcopalian."

"The Lord's work can only be done with what we sacrifice, not by what we think we can spare."

Time will show whether your washing-powder is dangerous. One can't tell from the first few washings. After a time your clothes "go all at once." Costly experimenting. But here is PEARLINE, known and proved to be absolutely harmless. Costs but a trifle more than the poorest. To save that trifle you risk all the wash. 670

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Why I Am a Teetotaler.

First, I believe that Sir William Gull was right when he said that alcohol was the "most destructive agent" known to the faculty, and I have no wish to destroy myself prematurely. Secondly, I think that even one's individual example, so far as it goes, may lead others to abstain from taking this destructive agent into their systems. Lastly, as I have taken, and still take, some part in the attack on the legalized liquor trade. I think that I can do so more effectively by showing that I consider alcohol to be my own enemy as well as the enemy of the nation.—Sir Wilfrid Lawson.

No Respecter of Persons.

The wife of a wealthy iron manufacturer of Pittsburg was drunk on the streets one day last week. She was taken by a policeman and put in the lockup. When she came before the magistrate she was in great contrast to those usually brought before his honor. She was richly dressed, "with a diamond buckle in her hat, a diamond sunburst at her throat, and her fingers were covered with precious stones. Her jewels would probably have brought three thousand dollars." And yet she was drunk on the streets the same as any common hag. Whisky is no respecter of persons; it puts them on the lowest level. And yet the saloon is tolerated. O, for shame!—Times.

The Grace of Going On.

It is easy to make a spurt, but hard to keep pegging away. As Mr. Dickens's friend would have us understand, "It's dogged as does it." Confucius taught the Chinese this lesson by a parable: "If I am building a mountain," said he, "and stop before the last basket of earth is put on top of my work, I have failed; but if I have placed but the smallest basketful on the ground, and go on, I am really building a mountain." Like the soldiers of Nehemiah at the building of the wall of Jerusalem, of whom we read that they "held the spears from the rising of the morning till the stars appeared;" so let us labor and wait, if it be necessary, until the stars appear.—Sunday School Times.

Intellectual brilliancy in the pulpit is not to be despised; but it is a very different thing from spiritual power.

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Promise little and do more.

Take it for granted from the outset that folks would rather please you and help you than distress and hurt you. Maybe they don't know how to go about it. Don't blame them for that, but credit them with good intentions and you won't need to count up slights.

Angry Letters.

Never write them. It is never worth while. By the time they reach their destination your anger will have cooled; you may even regret your vehemence. An angry letter is a stab sent by Uncle Sam's mail, poison-tipped and venomous. It is beneath a Christian and unworthy anybody else, and is only less excusable than that unspeakable base thing, the anonymous letter.

No matter what one works at, he must work into it, as well as at it, before he can hope to succeed.

"The building of the perfect man is the noblest work that can go on in the world. * * * It is the very crown of Gods creation."

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